

160 YUMAN TRIBES OF THE GILA RIVER

646 pre-dawn. It may be that the conduct of the meeting followed
805 the four-fold pattern, but it is far more likely that it existed only in native ideology.

345 The meeting house was in effect a men's club house and sweat house like those of California and the Pueblos, and, unlike the central Californian forms, not a dance house. The distinction is that it was not normally a men's dormitory: only in stormy weather, when an enemy attack was predicted, everyone in the village slept in it for safety.

WARFARE

FREQUENCY AND ORGANIZATION

721 Warfare occupied an unusually large place in the minds of the
● [181] Maricopa for a people who by temperament were essentially mild-tempered and sedentary. They maintain that it was forced on them by raids of Yuma and Yavapai which had to be met or anticipated. While this seems much like the usual disavowal of aggression that can be heard from any of our western Indians, in this case I believe it to be true. No great premium attached to the man with a war record: the war leader was held in high regard, but the ordinary man who took a scalp or captive was not socially exceptional. Maricopa weighted dream experiences far beyond exploits of war. Nevertheless they talked a good deal of war, took pleasure in planning it, and brought up their sons to look forward to it.

The Halchidhoma situation was much the same, with this difference; that while they were still on the Colorado, they were caught between Yuma and Mohave, who hammered away at them with repeated attacks. While they were by no means supine and did counterattack, they had everything to lose by aggression. In the end, they lost their foothold on the river and fled into Mexico.

648 Both tribes shared unremitting warfare with Yuma, Mohave,
721 Yavapai, and Western Apache. At least after their joint settlement on the middle Gila, this meant especially the Yuma and Yavapai, the nearer of the four. The Yuma were joined by Mohave and Yavapai, the Yavapai by Apache, for descent on the

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INDIANS OF THE GILA and
The Casas Grandes

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formed limbs, owing, in a measure, to the burdens they carry on their heads. The men have small and slender limbs, and, in their physical development, are quite inferior to the tribes between the Mississippi and the Rocky Mountains. This is readily accounted for by their different modes of life. The Pimos exhibit a great simplicity of character, more so, I think, than the Maricopas, preferring to lead the quiet lives of agriculturists to the roving and predatory habits of the Apaches, Comanches, Navajos, and others. But although they do not like wars, they are by no means cowards, and do not hesitate to march against their enemies, the Apaches, when it becomes necessary. There are no tribes of Indians on the continent of North America more deserving of the attention of philanthropists than those of which I am speaking. None have ever been found further advanced in the arts and habits of civilized life. None exhibit a more peaceful disposition, or greater simplicity of character; and certainly none excel them in virtue and honesty. They are quite as industrious as their necessities require them to be. Possessing no market for the sale of their produce, they raise but little more than is necessary to supply their own wants. To do this, with a soil of great fertility, and water at their command, requires but little labor. Hence, after their crops are in, they have nothing to do until the season arrives to gather them. Their granaries are then filled with wheat, corn, beans, pumpkins, squashes, mezquit beans (their substitute for sugar), and the fruit of the petahaya; and after that, they undergo another long season of inactivity. Our Missionary Societies and Boards of